

Christian Advocate

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MARTIN LUTHER

The Reformation continues
(See Page 7)

The NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

The Indiana Alcoholic Beverage Commission needs a definition of a church since Indiana law fails to provide one. The Commission recently barred a would-be tavern operator from obtaining a liquor license because the location was within 150 feet of a church. The ruling was reversed on appeal on the basis that the designated church was actually a private home, although in two rooms of the residence worship services had been held for 27 years for a congregation of 200. The attorney general of Indiana has now ruled that the state commission must make its own decision as to whether or not a church actually exists at the residence.

Funeral arrangements, from flowers to total expenses, should be re-examined in the light of the Christian faith. So stated a resolution adopted recently by the New Jersey Baptist Convention and passed on to other American Baptists. The resolution also suggested that Christian funerals should be held in the church sanctuary, called attention to "the implications of displaying the body . . . in the light of our emphasis upon the eternal and the spiritual," and called for moderation in floral tributes, and in paying tribute to the deceased through gifts to charities.

An aroused Protestant clergy was one of the most important factors in the recent indictment of almost an entire city administration for conspiracy to obstruct justice and to permit widespread vice. More than a year ago the Newport (Ky.) Ministerial Association vowed they would either get results in their fight against existing corruption or leave the city. The indictments came one year and a day later. The first 13 indictments returned by the Grand Jury included the mayor, city manager, three city commissioners, a police chief who retired under fire, a retired detective, and six patrolmen. The federal government and a citizen's committee have now taken over the work of the ministerial group.

A recent issue of a stamp used for

regular postage in West Germany bears a picture of Martin Luther. The Reformation leader has been featured twice before on commemorative stamps of Germany and the Saar. Dr. Albert Einstein will be honored in the near future by a stamp, the first time Germany has paid such a tribute to a Jew. Also, Albertus Magnus, noted Catholic Benedictine theologian, philosopher, and scientist, will be pictured on a new set of stamps being issued by the West Germany government.

More degrees were granted by colleges in the field of religion during the academic year 1959-60, particularly in graduate degrees, than in the previous year. There was an increase of 2.2 per cent in bachelor's degrees, 11.9 per cent increase in master's degrees, and 4.5 per cent increase in earned doctorates degrees. The figures were released by the U.S. Office of Education.

In the continuing Church-State controversy during these times, a Vatican City correspondent for a major U.S. daily reports that efforts will be made soon to establish diplomatic relations between the Vatican and the U.S. Cardinal Cicognani, newly appointed Papal Secretary of State, concluded, in 1958, 25 years in Washington as the Pope's representative to the Catholic clergy in the U.S. The Cardinal, who has had frequent contacts with Washington official quarters, is expected to press for Vatican-U.S. relations.

Arnold J. Toynbee, noted British historian, wrote recently in *Christianity and Crisis* that the plurality of religions is a blessing rather than a curse for mankind. The variety of religions has enabled different types of persons to find the particular religion best suited to their needs. Dr. Toynbee suggested that if God is considered to be both all-good and all-powerful this leads to the conclusion that the plurality of religions has been the deliberate work of God's omnipotence acting under the inspiration of his goodness."

A Cushing, Okla., public school cafeteria cannot serve children from a nearby Catholic school because such service would violate separation of church and state principles of the state constitution, according to an opinion prepared by the state's attorney general office. The constitutional provisions forbids any public money or property being used directly or indirectly for the benefit of any denomination or system of religion or any sectarian institution. Service to the Catholic school children, attending their school directly opposite a cafeteria being constructed for the Cushing public school, had been proposed as being more economical for both schools, providing better meals at less cost.

During these times when educational costs are continuing to rise and the pressure for financial aid to private and parochial schools is increasing, one Roman Catholic pastor has proposed that the parochial school system be abandoned in favor of a more productive investment in secondary and higher education. Msgr. George W. Casey, Lexington, Mass., based his proposal on the presumptions that Catholic schools "are not going to get financial aid from the federal government" and that population trends will cause acute monetary and personnel problems in the elementary system. "The best and simplest reason why we should shift our money and personnel over into secondary and higher education if we have not enough for all grades is that they should be put where the need and the return is greater."

A United States Supreme Court decision of last June, which held that a state cannot require a public office holder to believe in God, has drawn the fire of a North Carolina county governing board. The Surry County Board of Commissioners criticized the ruling as "being contrary to our traditions and way of life," giving support to communism, and possibly doing "irreparable damage to the faith and minds of the young people of our nation."

Not typical of these times but a very refreshing story is that of a member of the North Iowa Annual Conference who dedicated a recent salary increase "to help support a missionary from your headquarters (Methodist Board of Missions) that otherwise wouldn't be able to go into the field." The pastor announced his intentions in a letter to the Board of Missions. The letter continued, "It is my understanding that there are missionaries who are trained and ready to serve, but that there aren't enough funds to send them. Because I am taking on another church, my raise this year was \$1,200 over my \$4,200 salary with one church. You will be receiving \$100 a month as an Advance Special to go for the salary of one of our missionaries."

the cover

"Then and there, I began to understand the justice of God as that by which the righteous man lives by the gift of God, namely by faith. . . .

"This straightway made me feel as though reborn and as though I had entered through open gates into Paradise itself. . . ."

Martin Luther's experience, as he later reported it, was a highly significant factor in the 16th-Century Reformation of the Church. For contemporary thoughts on the Reformation, see Comment on page 3, and Seven Ways to Continue the Reformation, on page 7.

COMMENT

Spiritual Anarchy

THE PROTESTANT Reformation set in motion creative and corrective forces which today make possible religious freedom for those who choose it.

There are forces at work today which would limit religious freedom. Oddly enough, some of these forces operate under the banner of religious freedom. The guilt-by-association apostles; the religious racists; the John Birchers whose fascist tendencies are tolerated only in a free society; the McIntires, the Lowmans, the Bundies, whose careers are possible in a free society, all these in a sense operate under the guise of promoting a continuing Reformation. Yet, their operations can only result in a limitation of religious freedom as now known.

But perhaps the most bothersome attitude encountered by Methodist pastors is the spiritual anarchist, the person who claims a Christian frame of reference, yet who serves as his own high priest, theologian, interpreter of Scripture, and expert in all matters spiritual. This is the antithesis of spiritual authoritarianism, against which Martin Luther rebelled. While authoritarianism is still with us, today's need of reformation is greater in the realm of spiritual anarchism.

The fallacy of the spiritual anarchist is his unwillingness or inability to see at the center of his faith the Christian Gospel with all its implications for fullness of life for others as well as self. He is not quite sure who is his God. It could be himself if he so chooses. Adrift in a sea of secular culture where conformity seems more important than confession, the spiritual anarchist can take his religion or leave it, since he and not the Christian Gospel is the final determining authority.

This is a problem peculiar to our age. Many spiritual anarchists are in our churches, in politics, and in the market place. Every pastor struggles with their problem, sometimes without recognizing that it is sometimes possible for a person to become lost in his freedom. Reformation is as desperately needed from spiritual anarchism as spiritual authoritarianism.

Nothing less than the renewing, creative power of the Christian Gospel, personally experienced in its reconciliation between God and man through Christ, can transform and reform the spiritual anarchist. As communicators of the Christian Gospel, we have need here to proclaim fearlessly that while every man can be his own priest, every man cannot be God.

Simul Iustus Ac Peccator

LEST THERE still be some uncertainty on the matter, it should be stated again on the 444th anniversary of Luther's thesis-nailing that the Reformation was not generated by ecclesiastical excesses, but by theological concerns.

While it is true that the practices of an institution grown fat and corrupt incensed Luther, his fundamental difference with the Church lay in the realm of theology. His belief in the authority of the Bible over against the authority of the Church, led Luther to insist that man's salvation rested

in the grace of God, and not in the works and practices that the Church urged upon its people. The Reformation was a theological battle over these very fundamental points of Christian doctrine.

It is important to recall this on Reformation Day, 1961, so that churchmen who are either engaged in criticism of the established institution, or are on the receiving end of the criticism, will remember some of the basic ground rules of the Reformation. Any criticism of the established Church that is not theologically grounded deserves no serious attention. And, at the same time, criticism of the Church that is theologically grounded, deserves close attention.

Luther was both a pastor and a professor of biblical theology in Wittenberg when he proposed to debate the church authorities on certain doctrinal points. He had arrived at his conviction through parish work, study, and teaching. Twice a week, at the unearthly hour of 6 A.M., Dr. Luther lectured on Paul's letter to the Romans during the 1515-16 academic year. In the fall semester of 1517, on All Saints' Eve, the Reformation was triggered, but its powder was packed in those classroom lectures on Romans.

One central fact Luther discovered in the letter was the principle of *simul iustus ac peccator*, the Christian simultaneously righteous and sinful. Luther knew, as we should know today, that all men and all institutions stand under this principle.

This fact should be especially meaningful to those of us who, properly so, are demanding that the Church do its theological homework. But as students of the Reformation, we know also that the critic himself is *simul iustus ac peccator*. We who insist upon theological astuteness should remember that knowledge itself does not save. And in our concern to call the church to rethink its purpose, we must not forget that intellectual snobbishness deserves the same judgment as ecclesiastical preoccupation.

The current theological debate will serve God's purposes only to the extent to which all parties are sensitive to Luther's insights into man's basic condition.

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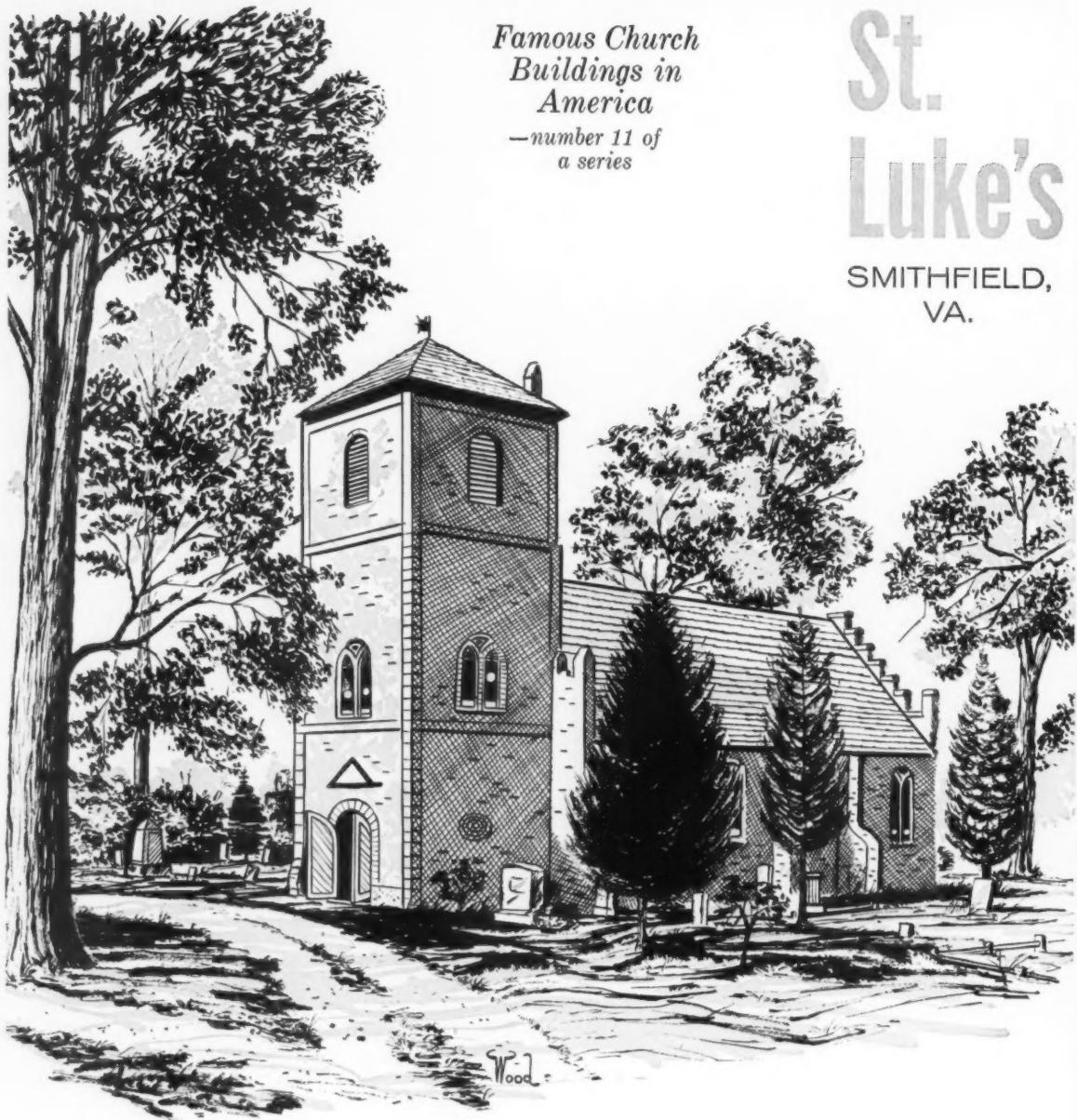
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OPEN Forum

LETTERS TO THE EDITORS

A Complaint

EDITORS: Most of the time since its rebirth I have greatly appreciated having the *ADVOCATE*, but have been remiss in not writing you to say so. Pure neglect on my part.

But I am disappointed in the August 31 issue, filled as it is with lists of change in appointments. A few of these appointments are of personal interest to me, I will confess, but it seems to me that it would be far better to use the precious few pages of the magazine for the kind of stimulating articles you usually have, and let those of us who are concerned about appointments beyond our own conference boundaries consult the *General Minutes*, as we have always done.

With this complaint, I must also repeat that on the whole I find the contents of the *ADVOCATE* thought-provoking and helpful.

BRUCE L. MIDDAGH

Old Stone Church
Meadville, Pa.

EDITORS: I had to look twice to believe that the CHRISTIAN ADVOCATE had actually omitted the Central Jurisdiction in its listing of changes in pastoral appointments in the church [Aug. 31]. Then the explanation that these had been printed in the *Central Christian Advocate* only made it worse.

Are there no white Methodists like myself, who have so many Negro friends that we are interested in their appointments? I refuse to believe it. I do not believe that we are so completely two churches as this would imply. And at a time when we are trying hard to come closer together, it seems to me that our official journal ought not to do anything to emphasize our apartness.

I hope that when appointments are printed again, the *ADVOCATE* will assume that we are truly one church.

LOWELL B. HAZZARD

Professor of Old Testament
Wesley Theological Seminary
Washington, D.C.

EDITORS: Congratulations and thank you for including the pastoral appointment changes of 1961 in the CHRISTIAN ADVOCATE [Aug. 31].

Years ago the various appointment changes were listed. Then, we went through a period when somebody, some-

where got the idea that this was unimportant. However, I feel that knowing what is going on throughout the church, helps to hold our church fellowship together.

Almost every pastor has friends in other conferences with whom he likes to keep in touch. Of course, it is possible to obtain the *General Minutes* late in the fall, but the service which you render is one I am sure will be deeply appreciated throughout the church.

HUGHES B. MORRIS

First Methodist Church
Arlington Heights, Ill.

Victory and Sting

EDITORS: Both reality and reason resent as inept the references to the philosophy of the late author Ernest Hemingway in "The Christian and Reality" [Comment, Aug. 17, p. 3]. These references present misleading illustrations that actually contradict the thought of the piece, which seems to be a plea for the acceptance of death as a reality and a challenge.

It must be conceded that Hemingway never convincingly thought of death as other than an end to anything. If, in your opinion, he "has come nearer to the Christian notion of death than many Christians," it is merely coincidental and equally unimportant. Hemingway is to be read, respected, and considered for his attitude towards, or his idea of life; he never attempts to fathom death and only manages to temporarily defeat it by permitting his characters to experience it. He does not offer either hope or meaning. He is drawn to death as one is drawn to the edge of mountain height, with the thought that perhaps proximity will dispell the mist and bring into focus that which is beyond. It is this perspective of Hemingway's that deceives us into thinking that his attitude toward death is more realistic than that of the Christian who sees beyond the chasm to something quite as tangible as that upon which he is standing, and subsequently, because of the immensity of his vision, considers as negligible the narrow gorge separation.

Neither does New Testament literature underline the present power of death. Some of the greatest (and longest) passages in the epistles of Paul treat with our need to obtain the proper perspective of death. Certainly, we are not to



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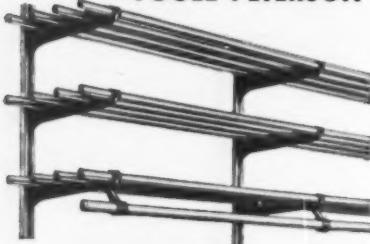


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look forward to death as did the Savior. If death still offers the same that it offered Christ, we might just as well throw in the towel, because Jesus of Nazareth, King of the Jews, was unable to conquer it.

If repentance is a change in direction, then the Christian hope is a change in outlook, and because a person does change his outlook does not necessarily mean that he is any less realistic than a near-sighted person is after purchasing glasses. To me, the words of Paul about death having lost both victory and sting are quoted in a slightly mocking tone, one that as Christians, we might do well to assume as the most realistic approach to death.

Of course, we could do as suggested, and strut and fret our hour or so upon the stage and at some convenient intermission, dismayed by the skeleton of applause we have earned for our efforts, and in the greatest historic tradition, shove the muzzle of our favorite shotgun against our palate and blow out our brains. Just for the record, I think we have better illustrations of realism.

STANLEY R. HIRTLER

Falfurrias, Tex.

Just because someone calls himself a Christian, he is not therefore a Christian in insight and understanding. Hemingway's attitude toward death was inferior to the reality revealed in the Christ event. But his realistic facing of death remains superior to the attitude held by "many Christians who prefer to talk all around the subject of death rather than face it."
—Eds.

The Dogmatic Christians

EDITORS: Your editorial, "The Waiting Agnostic" [Comment, Aug. 31, p. 3], speaks very truly of a state of mind with which I am familiar, probably along with many others. As a minister's wife, I have attempted to support my husband in his work, with honesty and as much diplomacy as a person who has a natural aptitude for clumsiness can muster.

I know that I often fail greatly. I have seen dogmatic Christians, however (and once counted myself among them), who claim authority on every phase of life, who promise sweeping answers to every problem and question, who claim the fullness of God's power and special commission from him to tell others of their specific failures and certain destruction. One must agree with them or be considered rebellious and resentful of the "truth." So many times I find myself more willing to be rebellious—perhaps a "waiting agnostic"—than to pretend an agreement I do not feel for the sake of being considered one of the fold. I am sometimes confused by the variety of answers available to the question, "Where is God?"—and most particularly from ministers. I often find

myself in complete sympathy with Pilate and his question: "What is truth?" He must have asked himself that question many times before he asked it of the Christ who faced him and apparently drew his respect.

I do not want to be without conviction, yet have no desire to be like the dogmatic Christians I have known—and they have been many. If only my life can tell of conviction and power, then I will truly have something to say in witness. I believe it will be spontaneous, not forced or artificial. . .

Name withheld by request

Keep Us Abreast

EDITORS: I am pleased to see theological articles as contemporary as *The Methodist Response to Barth's Revolution* [Aug. 3, p. 7]. I am sorry, however, that Methodist theologians have found it necessary to be preoccupied with negative criticisms of "Barth's Revolution," thus setting the tone in much too much of the lower levels of churchmen who look upon this revolution as a thing to avoid.

Why not find someone to write on "Barth's Contribution to Methodism," or "Barth's Corrective to American Methodism," or "Things to Learn from Barth"? Please keep us abreast with the truly germane discussion and recalling us to the shoulders of the giants from which we could see a vaster world. Thanks!

ROY SANO

First Methodist Church
Loomis, Calif.

Atomic Bombs and Bean Shooters

EDITORS: Thank you for publishing *Beyond Abolition* [July 20, p. 11].

If our churchmen became as incensed and concerned about the distortions and evils in Hollywood films as they did about some possible discrepancies in *Operation Abolition*, perhaps we would have a reduction in delinquency and crime. Brethren, have we not been dropping atomic bombs on mice and shooting beans at tigers?

H. H. TOWER

Bethel Park, Pa.

EDITORS: To Charles M. Crowe, whose article *Beyond Abolition* appeared in your July 20 issue [p. 11], I would suggest the reading of Frank J. Donner's book, *The Un-Americans* [See review in *Books of Interest to Pastors*, Sept. 14, p. 19]. It will, I believe, answer some of the questions raised by his article, and it will also prove helpful to other of your readers who are concerned with the problems posed by the House Un-American Activities Committee, critics and supporters alike.

CHESTER E. HODGSON

Kings Highway Methodist Church
Brooklyn, N.Y.

Seven Ways to Continue the Reformation

By HUDSON T. HORNSBY

The annual recognition of Luther's action should deal with internal evaluation, not external criticism of Rome.

IN 1517 Martin Luther nailed 95 important theses to a church door in Wittenberg, Germany. Our congregations will be informed of this again on October 29. It will be said again that this was one of the most important events to occur in the history of Christianity; that the resulting Reformation changed the emphasis of Christian thought and determined much that has happened since. Something will be said about the doctrines of justification by faith and the priesthood of all believers.

These are generalities. Few will get excited over them. But in many pulpits, Luther's action will precipitate discussions that are exciting—federal aid to parochial schools, birth control, the totalitarian character of the Roman Catholic Church, treatment of Protestants in Spain and South America, the loyalty of President Kennedy to his church, morality of popes and priests, past and present. Reformation Sunday provides an opportunity for those preachers who have an inner compulsion to attack Rome.

But the real meaning of the Protestant Reformation is both missed and lost when it is used to chastize the Roman Catholic Church for current infractions of the ideals of toleration, political freedom, equality of religion, and general charitableness. For the Reformation is a judgment not only upon Rome but upon us, and everlastingly so! The deeper insights, the core meanings, of the Reformation are criteria by which all men of God must measure their response to his action. This makes the Reformation,

though rooted in an event in the past, ever new and relevant. It is kept new and relevant to us only so long as we in the Church (Protestant and Catholic) continue to judge ourselves by what God expects of us, and by what he has done for us.

When the modern preacher talks to the modern church member about that central Reformation theme, justification by faith alone, at least two facts militate against his imparting any comprehensible meaning. The first is that the phrase itself is misleading. Luther received the idea from his study of Paul's letters to the Romans and the Galatians. He also received valuable help from his study of Augustine and other Church fathers. But Luther, in using the term, always meant justification or salvation by *grace* through faith alone.

Modern man has the general tendency to conceive faith as a purely human operation—an attitude which man engenders by himself toward God. For Paul, Augustine, and Luther, this would have been an impossible proposition. Faith is not an achievement. It is a gift of God to man. Man trusts God through hearing and studying the Word, and receives faith. Faith becomes his righteousness; his achievements do not. All this is because of grace—that quality of God which makes man pleasing to him.

It hardly helps toward understanding in our time to insert the word "grace" in the Reformation doctrine of justification by faith. This points up the second difficulty we face in trying to get meaning out of the doctrine: Modern Protestantism for practical purposes has no concept of divine grace. The word grace, if used at all, for the most part

means a quality in man which makes him acceptable to God, and therefore the recipient of God's favors. This is scarcely biblical. However, it does describe the present situation. To be sure, our articles and confessions of faith all state dependence upon God's grace, and our creeds imply it. But this does not mean we really believe it.

In order to believe in the necessity for divine grace one must believe in the same sense that he is "graceless." Or, to put it in other words, man on his own is unacceptable to God. One can realize how objectionable this idea may appear to modern man when he reflects on the thought that modern man has extreme difficulty in accepting his real self, and is usually caught running away from himself. But this is just the point of the doctrine of divine grace; only the God whom we know in Jesus Christ can accept man as he really is and do something about it.

Christianity is always in for perversion when man perceives grace as a quality in man rather than a quality of God. The audacity of man to assume this quality is not beyond reason. It can be both profitable and flattering. In Luther's day the Church utilized this principle, if unconsciously, to an extreme degree. For all practicable purposes, the church had assumed God's work of saving men. Luther gradually came to see this, though by painful process (mainly by the fact that torment remained in his soul even after he had met the requirements of the Church).

His struggle for spiritual peace was not satiated by all that the Church offered, but aggravated by it. Then, of course, the break came. When he heard the claim that papal indulgences were equal to the cross of Christ, symbolized by the setting up of crosses adorned with the papal arms, he was assured that the Church had lost sight of the New Testament concept of divine grace.

The outward circumstances under which Luther labored were quite different from ones under which we work in the Church today. However, the basic issues are the same. The Church at the time of the Reformation illustrates the extremes to which the philosophy of salvation by achievement can go. In our age of enlightenment some of these extremes could hardly be repeated (such as collecting relics and the sale of indulgences), but more subtle and sophisticated expressions of the false doctrine take their place (such as the insidious and pernicious notion that participation in the organization of the Church will suffice for faith in the Living Christ).

It is important to note here that Luther's doctrine of grace through faith did not suggest the Church is unimportant in appropriating that grace. Indeed, Luther held a high doctrine of the Sacraments and the Word. He believed

Hudson T. Hornsby is the pastor of the Pleasant Valley Methodist Church which is located in Chantilly, Virginia.

they were divinely appointed means for making faith possible and sustaining that faith. He also believed that good works proceeded from faith, and that they were a necessary result of faith. But all works without faith were idolatry.

There is no easy solution to the apparent lack of faith today in the churches. Life is too complicated for easy solutions. But faith will not come until certain conditions exist in the Church through which in the past faith has been made possible. I suggest some of them:

(1) *A serious regard for the Bible as the source book of our religion.* This does not presuppose any doctrine of authority or inspiration. It simply says that the book which records the chief event in history on which our religion is based—the incarnation of God in Jesus Christ—should be of chief importance to us. That it has been neglected is not a new idea. It was a serious study of Scripture that vitalized Augustine, Luther, Calvin, and Wesley, and thus the Church. There is every reason for this study in our time to be deliberate and intelligent. The God who has spoken through Scripture will do it again.

(2) *Acceptance by the church as basic philosophy that men are acceptable unto*

God only because of his grace. This means that our religion is based on trust in God, rather than trust in ourselves, even in an age of accomplishment.

(3) *A sound theology of the Sacraments.* Either the Sacraments are means of grace, or they aren't necessary. One fears that to many Protestants they just aren't necessary. Luther believed that God ordained both the Word and Sacraments as means of grace, and that they were dependent upon each other. This is not a unique assumption on his part. In the New Testament the commands to preach the Word and celebrate the Sacraments are equally vigorous.

(4) *Worship in which the clergy and laity alike participate to the fullest extent.* As someone has remarked, the doctrine of the priesthood of all believers did not mean that the clergy were defrocked and put down on the level with the laity. It meant that the laity were moved up into the choir with the clergy, and that all had equal access to the Word and the Sacrament—in effect, to God. Protestant worship is always in danger of being a production by the choir and clergy with too many on-lookers. Real worship means participation by and involvement of all.

(5) *A sense of being part of the Church, instead of a church.* Individualism and denominationalism were spawned by the Reformation, but they are tragic elements that crept in and are not in keeping with the true nature of Reformation principle. However, even with our many divisions, we can pray that Christ's body truly be One, as he prayed.

(6) *The church as the fellowship of the redeemed, or those being redeemed.* This concept demands nothing less than true Christian humility—acceptance of the fact that one's worth is only in Christ. This is what Paul means when he talks about Christ living in him. In this state one can truly share with Paul his faith in Christ.

(7) *A life of service as the vocation of every Christian.* In gratitude to God for what he has done in Christ for each believer, a ministry is thus performed.

It seems to me that these conditions are necessary for vitality in the Church. They are possible only when the Church employs the Reformation principle of judging itself by what God expects of us and by what he has done for us. Thus the Reformation never ends; it is an on-going affair.

Worth Quoting "

I HAVE NOT the least doubt that every one will, with respect to ten of his acquaintances, let us say, be able to hold fast to the view that they are not Christians in the New Testament sense, and that their lives are not even an effort in the direction of becoming such. But when there are 100,000, one becomes confused. . . . They tell a ludicrous story about an innkeeper, a story, moreover, which is related incidentally by one of my pseudonyms, but I would use it again because it has always seemed to me to have a profound meaning. It is said that he sold his beer by the bottle for a cent less than he paid for it; and when a certain man said to him, "How does that balance the account? That means to spend money," he replied, "No, my friend, it's the big number that does it."

—SØREN KIERKEGAARD, *Attack on Christendom*, The Beacon Press.

THE TYPICAL CHURCH . . . does not see presently that adult education is a problem. The adults do

not admit that they need educating. The organizations of the church are not conscious of having done a poor educational job and for that reason would not accept kindly any suggestion that organizational life be refocused. The official governing bodies of the church would be hard to convince. The pastor himself would likely take a strong adult education emphasis as a personal threat because it would imply that he had not been doing his job.

—JOHN R. FRY, *A Hard Look at Adult Christian Education*, Westminster Press.

WE MUST BUILD the best educational system possible—not because we are afraid of Russia's scientific mastery, but because ignorance and superstition will always be enemies of the good life. We need to create a rich culture—not so that future critics will praise our literature, music, and art above that of rival cultures, but because life lived in the presence and participation of beauty is life lived on the highest level. We need the deepest

faith—not for fear the Russians or the Chinese will conquer a faithless people, but because only a deep faith in God can satisfy the whole man.

—K. MORGAN EDWARDS, *More Than Survival*, Abingdon Press.

WE NEED TO reduce the area of what is believed and to lay claim upon it. And we need to learn from anyone, anywhere, who has the time and grace to speak about what he really knows. In this terrible world, anyone with passionate honesty moves us, and unbelief when it has this passion is more attractive to us than belief when it lacks it. The religious revival in our land, the theological productions of the Ecumenical Movement—these are no doubt very important to many people; yet there is too much confident and conventional talking here, and we are not really much interested in either. We have to learn to talk in our own way, no doubt brokenly, less assuredly. We cannot reject the Christian past, or rewrite it in prettier words, as did liberalism. Nor can we swallow it in one large swallow, hoping that if we love Augustine enough we will be given good marks for proper devotion to the tradition.

—WILLIAM HAMILTON, *The New Essence of Christianity*, Association Press.

The Preacher and the NEW SOUTH

By
EUGENE PEACOCK

THE METHODIST Church prides itself on the twin traditions of a free pulpit and social concern. With an historical emphasis on experience rather than doctrine and without the conservative restraints of a liturgical mold, Methodist preachers have enjoyed remarkable freedom in the pulpit.

In the course of her history, however, The Methodist Church has found it difficult to maintain a healthy relationship between a free pulpit and the tradition of social concern. This problem was dramatized in the conflict over the Methodist Federation for Social Action in the 1940s, and has become critical again as tensions over the race problem have mounted since World War II.

When social issues have become tense and explosive, three courses have been open to Methodist preachers. One course has been a forthright stand based on the official statements of policy promulgated by the General Conference. In these troubled times some brave souls have found the courage to do this in regard to the race question and have not infrequently experienced, figuratively and actually, the stoning of the prophets. A number of younger ministers have given this as a reason for leaving.

A second course that has been available to the preacher has been that of the precarious venture of walking the tight-rope of moderation between the extremists on both sides of sharp issues. The reasoning behind this course has been that one must maintain contact and communication with all groups if he is to be able to provide any kind of leadership. Whether this second way is better than the first must await the verdict of history.

A third course open to the preacher has been silence on controversial issues. Doubtless, this silence in some instances stems from a genuine theological posture of extreme individualism. Unfortunately, silence may also indicate compromise prompted by fear of reprisal.

The thing that troubles many preach-

ers is that neither forthrightness nor moderation nor silence is achieving great success in resolving the tensions and removing the conflicts that cluster around burning social issues. This failure has sent many back to their studies searching for a better understanding of the causes of conflict and in particular of the basic causes which make the race problem in the South so unrelenting and flinty. One thing has become unmistakably plain and that is the need for reappraisal of social and religious development and their historical relationship in the South.

The South has been known traditionally as the Bible belt. Certain questions emerge against this identity. Why in a region long noted for its religious fervor are the great social issues of the times unyielding in their response to the appeals of religion? Why, indeed, are religious sanctions applied to the maintenance of social customs that are the butt of criticism generally by religious people in other regions?

It is doubtful that these questions will ever be answered intelligibly by persons outside the South who assume a context of religion in the South similar to their own. Indeed, it is doubtful that the Southerner himself can answer these questions intelligibly until he reappraises his religious heritage. In order to do this, he must return to the fountains of his culture in the colonial South and seek there the influences which shaped the basic forms within which the culture of the South developed. He might begin at any of a number of points, but we find architecture a suggestive place to begin. Even a cursory glance at southern architecture from colonial days reveals that the founders and developers of southern society were classicists. They were god-fearing men who went to church, but their religion was basically stoical rather than Christian. It was an importation of classical stoicism tempered by Christian charity and fitted into the Church.

Southern stoicism was admirably adapted to the times. It provided for an ordered society whose flower was a genuine culture of considerable merit and grace. Within its patterns, further, it al-

lowed for warm and truly friendly interpersonal relationships. In spite of some abuses, there was often genuine friendship and kindness between master and slave in the Old South. Following the fiasco of the Reconstruction Period, this basic friendship and warmth of interpersonal relationships persisted between the races in the South and it exists in many instances today. Within this framework, the Southerner is perfectly justified in claiming that he is the best friend the colored man has ever had!

What few have realized is that the traditions and relationships of the Old South, which obviously were orderly and secure, were made possible by a society which was the product of the philosophy of stoicism tempered by Christian charity. What few also seem to have realized is that such a culture can exist only in an agrarian society. Changing economic and political conditions wrought by the industrial revolution which has spread over the South have struck at the foundations of the system under which the South has lived since colonial times. Whether they articulate it or not, Southerners sense that the attack on racial segregation is more than a threat to established social customs. It is a challenge to a total way of life! They are understandably frightened and resistant to any such revolutionary challenge. Unfortunately, racial segregation has become the symbol of a more basic conflict and this is the present line of battle where the struggle is being fought with such fierceness.

This poses a special problem for the man in the pulpit who cherishes both his freedom as a preacher and his prophetic concern with social change. For one thing, he must strive to understand the society in which he ministers and be able to distinguish primary from secondary issues. For another, he must strive to understand the anxiety of a people who sense that they are being dragged through a revolution they do not understand but fear. This will give more sympathetic insight into the motivation of both secular and religious groups that defend the *status quo* and sometimes seek to muzzle the outspoken prophet.

The most difficult and the most important task of the Christian prophet in this revolution, however, will be to undergird it with a new faith. The Old South produced an ordered society basically stoic but tempered by Christian virtues. The New South must be made genuinely Christian through and through. Christian pietism could and did flourish in the Old South but the social implications of the faith were hampered by the stoic forms of the society. In the New South a Christian philosophy of history and a Christian philosophy of society must be the vehicles of a new, emergent culture which preserves the best of the old and blends it with the creativeness of the new.

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from the desk of the MANAGING EDITOR

A Preview of TOGETHER's DECEMBER ISSUE

by James M. Wall



WHAT ARE YOU going to do about Christmas cards this year? That question ought to start a train of thought that will have practical and theological consequences in your family.

This month's *Powwow* deals with the question, *Do Christmas Cards Miss the Point?* in a way that may cause you to come at the matter with a totally different perspective. The *Powwow* will force us all to ask the questions: Why are we sending cards to this list? What is the relationship of the Incarnation to a long list of friends, an increasing outlay for cards and stamps, and additional time at an already busy season?

Seward Hiltner, newly arrived pastoral theology professor at Princeton University, joins with his wife to confess that they could not do without this annual exchange with their friends, but they are quick to point out that the merit in cards is in the personal exchange and not in any celebration of the Incarnation. Chicago pastor **Gerald**

E. Forshey maintains that the fellowship feature is not enough to redeem the cards from perverting the Christmas theme, so he opposes them. Housewife and free-lance writer **Margaret Davis de Rose** tried to prune her list but found she couldn't cut off memories. So she favors cards.

This is the kind of *Powwow* that is bound to create discussion in your church and should arm you with pertinent material for a discussion of the Incarnation and Christmas in our culture.

When you turn to the center of the December issue, don't wonder where

you have seen the striking paintings in *Seven Christmas Carols* before. You haven't. These are all originals done especially for this issue by seven Methodist artists. Each painter was asked to interpret a familiar Christmas carol. These are interpretations that are fresh and different. And, speaking of pictures, the cover this time is a reproduction of Rembrandt's *Adoration of the Shepherds*.

The results of family Bible reading can be disturbing. **Joan Miller** warns us in *We Read the Bible Together, But...* Her family decided to read and apply what they read. The result: a changed family. Universal Bible Sunday is coming on December 10. Your church members might appreciate a suggestion concerning Bible reading with an illustration as to what happened when one family combined Bible reading with personal behavior.

A different approach to Christmas pageants, which has the additional value of going out to the people, is found in *Here's How They Do It in Paducah*. Instead of gathering the church family together to witness the program, this Kentucky congregation presents an outdoor tableau entitled *God's Gift to Man*, nine "living pictures" depicting significant events in the life of Christ. Presented five nights during the week before Christmas, the pageant attracts up to 50,000 viewers each season.

Also appropriate to the season is this month's *We Believe* article, *The Bible: Word of God for Man*, by **Lawrence E. Toombs**, of Drew Theological Seminary. This is the fourth in a series of 12 articles by seminary professors in the 12 Methodist schools of theology.

With the headlines always around to remind us that American businessmen have fallen into some serious moral lapses, **Luther Hodges**, of the Kennedy cabinet, raises a voice to remind us that not all of our business people are unethical. Hodges, secretary of the Department of Commerce, has organized the Business Ethics Advisory Council in which press, business, and religious leaders seek to find ways to heighten the sense of moral responsibility in American businessmen. His article, *Business Can and Will Come Clean*, should be the basis of some good discussion among your men.

EARLY STEPS Across the Bridge of UNION

Methodism's senior bishop recalls that today's unity talks repeat similar conversations of the 1920s.

By HERBERT WELCH

MANY EVENTS which appear strikingly new are repetitions of the past. The current interest in church union is an interesting reminder of a like incident in a former generation.

Just 30 years ago an article was printed in the *CHRISTIAN ADVOCATE* under the title, *Methodism and Church Union*, an article which I had written because during that quadrennium I was chairman of the Methodist Episcopal Sub-Commission on Relations with Other-than-Mетодist Churches.

The 1928 General Conference had adopted and forwarded to the General Assembly of the Presbyterian Church in the USA a declaration of its belief that these two churches, "having long been similar, were already akin in spirit and purpose and should now become identical." The General Assembly received this proposal with interest and respect, and referred it for study to its Department of Church Co-operation and Union.

About the same time, the General Convention of the Protestant Episcopal Church, under the energetic leadership of Bishop Brent, sent an invitation to the Presbyterian and Methodist Churches, North and South, to meet with their representatives "for the consideration of questions of Christian morality, looking to organic union." Since the General Conference had authorized our Commission "to make overtures to, and receive overtures from, like-minded churches, looking toward closer co-operation and union," such an invitation was in full accord with our own desires.

These proposals were by no means the only evidence of a widespread eagerness among American Protestants for closer interdenominational relations. Indeed, these very actions were the outcome of ideas which had been noticeably in the air for a dozen years. In 1916 the Methodist Episcopal General Conference had given to its Commission of that day a broad charter for negotiations "with any willing church on terms and considerations of union with our denomination."

Herbert Welch, retired bishop of The Methodist Church, lives in New York City. The oldest bishop in the church, he will be 99 on November 7.

and in 1924 had reiterated its readiness for such contact.

In 1918 the Presbyterian Church had declared itself in favor of an inclusive organic union of Protestantism in the United States. Others had given expression to similar sentiments. It was therefore natural that these specific advances should lead not only to informal friendly consultations but, as well, to significant official meetings between the three groups.

In January, 1929, the Presbyterian Department met in Pittsburgh with our Sub-Commission. Among the Presbyterian representatives were Dr. J. Ross Stevenson of Princeton, Chairman Robert E. Speer, President W. O. Thompson, Dr. Lewis S. Mudge, and Dr. William P. Merrill. With us were Bishop W. F. McDowell, chairman of our General Commission, Bishop F. D. Leete, Dean J. A. James of Northwestern, President E. M. Antrim of Oklahoma, and members of the General Boards and Agencies.

WE METHODISTS, having in a preceding meeting reached a common mind, came, as we assured our brethren early in the session, "laying down no conditions, making no mental reservations. . . . We assume that we are one in the essentials of the Gospel of Jesus Christ, and that in any agreement which may be reached those essentials will be the platform on which unitedly we may stand. But beyond that we hold nothing as fixed. . . . We come with open minds and with open hands, confident in your brotherly attitude and in the leadership of the Holy Spirit in the Church of this day as in apostolic days. If providentially we shall be led into a visible and organic unity which shall express more perfectly the spiritual unity already existing . . . we shall have no regrets, even if to secure such an end involves the sacrifice of some of our traditions and habits."

It was suggested that a plan then under contemplation to build a bridge across the narrow street between the Presbyterian and Methodist buildings in New York might become a symbol of the more vital relation which our church had proposed.

The Presbyterians responded with equal friendliness, though with somewhat more caution. Exclaimed Dr. Stevenson, "Nothing like this sitting together of the Methodists and the Presbyterians has ever occurred in the history of the two churches."

The meeting was widely reported in the secular press. The day was in some quarters hailed as marking a turning point in American church history, the opening of a new religious epoch! Of course, this was the view of exaggerated expectation. The bridge was never built, nor the churches amalgamated! But that is not to say that nothing was accomplished. The joint group really agreed on the ideal of organic union as a goal, and appointed committees for a study of the steps in comity and co-operation which might lead in the desired direction.

But both parties made frank avowal of their strong and even predominating interest in union with churches of their own historic family. The Presbyterians were at the time giving active consideration to union with other churches of the Presbyterian and Reformed groups, especially the United Presbyterian Church, with which a complete merger has come about.

The Methodist Episcopal Church, of course, was even then carrying on negotiations with the Methodist Protestant and Methodist Episcopal Church, South, and ten years later unification was successfully attained. It is not improbable that this new and cordial exchange of interdenominational sentiments and ideals may have played some part in creating a more genial atmosphere in which greater unity could flourish, though union was not yet in sight.

Almost the same words may be used concerning our dealings with the Episcopalians, whose invitation to confer was accepted by the Northern Presbyterian and Methodist Episcopal churches. Among the Episcopalian members were two of their outstanding bishops: Parsons of California, the chairman, and Stearly of Newark, with Dr. George F. Dudley of Washington and Judge George F. Henry of Iowa.

A two-day meeting at Atlantic City in June, 1930, not only brought about a

delightful fellowship and revealed a mutual spirit of genuine brotherliness, but ended with a substantial agreement of views as to the attitudes of our several churches on such moral questions as race, war, industrial ethics, marriage and divorce, and the relation of Church and State. By the terms of the meeting, the more thorny problems of Faith and Order, especially of the ministry and Sacraments, were not brought up.

Other meetings were later held, always in the finest spirit. Other suggestions were brought forward. We went so far as to offer to join with the Presbyterians in inviting all the denominations of the Presbyterian-Reformed order and all the branches of Methodism to meet and consider the possibilities of union, not simply between two churches, but between two groups of churches.

But no practical method of procedure presented itself. Nevertheless, there is no doubt that among the bodies to which we have been more especially related, there is clearer understanding and kindlier appreciation between the larger denominations than in the first quarter of the century. Yet, so far as the prospects for actual organic integration of the major groups in this country are concerned, we are in much the same situation as we were 30 years ago.

To some this is a matter of deep concern, and excited appeals are made from time to time denouncing denominationalism as a sin in direct violation of our Master's prayer, and likewise a waste of resources, a loss of prestige and influence, and an impairment of that transforming power which is the hope of the world. The existence of our scores of denominations is, we are told, an offense to the Lord, since their birth was due to the spirit of factionalism, using for excuse small and narrow divergences, now obsolete.

Such cases, no doubt, there are. But in other and more significant instances, the emergence of new church groups was simply living evidence of the universal adaptability and the efflorescence of the genius of Christianity, planted in new nations, entering into the life of varying

economic and intellectual and social classes, and left to find and develop its own forms and rituals and creedal emphases. One's view of the process depends upon whether he regards Christianity as a rigid and unchangeable structure, or a free movement of the human spirit under the guidance of the contemporary revelation of God in the Holy Spirit.

Methodism has pretty consistently held to the latter view. As a British preacher has put it, "Methodism was born in revolution, it was cradled in change, and its strength is never to stand still." Where circumstances seem to call, as in Korea, Japan, Brazil, Mexico, South India, in Canada, England, the United States itself, Methodists have entered heartily into combinations with other Methodists and with still other Christian bodies. No Methodist who is true to the spirit of his founder can be caught but inclusive in his love. Denominational good will, co-operation, comity, federation, unity, are words which ring in Methodist ears like a chime of silver bells. Wherever there is a Christian hand, we stand ready to grasp it; wherever there is a Christian heart, we want to exchange love for love.

METHODISM has sometimes carelessly been accused of aloofness toward plans for joining forces in the common enterprise of the Gospel. One may not sweepingly assert that the charge is wholly false. There are Methodists and Methodists just as there are Episcopalians and Episcopalian, and all must not be held accountable for each. But the story of official actions cannot be ignored. A generation and more ago, before unionism became so popular, Methodism was in the van with its stress on our common likenesses and its offers of loving fellowship.

Is The Methodist Church of today of the same mind? New combinations affect policies and new circumstances modify convictions. I have become less solicitous about union as an organizational form, and more profoundly anxious for that unity of the Spirit which is the bond of peace.

In all our seekings, we must put first not a mechanical but a spiritual objective. Matters of external form and intellectual belief never touch the depths. What we are after is not uniformity in worship and government, not unanimity in creed, not even union unless it be the natural (as in marriage), the inevitable outcome of admiration and affection. A thoroughgoing unity will of necessity involve not mere tolerance of varieties, but a sincere respect for other Christian groups. The test of unbounded Christian fellowship is Christ in the midst. No valuation of the Sacraments can be acceptable which would exclude the Quakers from the fullest Christian fellowship. Any who hold to theories of the ministry which would forbid the open pulpit and the open communion table are the real sectarians; they divide the body of Christ. Denominationalism is not the evil in itself; it is the sectarian spirit in the Church which hurts.

One huge ecclesiasticism might prove an incubus rather than an inspiration. Where historically one church has had sole possession of the field, as notably in many Roman Catholic countries, neither sound learning nor good manners, neither piety nor ethics has come to its best.

Insistence upon a monolithic ecclesiastical building will find little support in the New Testament or in that world of nature which God has made and in which he continues to work. Evolution leads us from the simple, the primitive, the amorphous, up to complex and highly differentiated organisms. Nature's plan is obviously unity in diversity. No drab uniformity is her goal, but rich variety in color, form, fragrance, each maintaining its own identity and serving the common purpose in its own appointed place. What we need, as has been said, is "not a super church but a super fellowship."

Let us hold with Bishop Michael Holis of South India: "True unity is our obedience to Christ's new commandment, that we love one another as he has loved us," and declare with the wise Chinese Christians, "Let us agree to differ, but resolve to love."

The Church and the Law

F. MURRAY BENSON
Attorney at Law

This is a column of digests of religious court cases and decisions. Because of space limitations facts and decisions are simplified. Please refer to the case record for details.—Eds.

CASE: Suit was filed by the Assembly of God, a religious corporation, to require that a mortgage on certain of its church property be recorded without the

payment of a recordation fee, as prescribed by Kansas law for the recording of all mortgages.

Decision: The court dismissed the suit. It said that the collection of this fee was in no way an interference with or a restraint upon religious activity, and was not prohibited by either the federal or the state constitution.

[*ASSEMBLY OF GOD v. SANGSTER, KANS., 290 P. 2d 1057 (1955).*]

CASE: After a severe illness had necessitated the resignation of the pastor of

the Wayne Presbyterian Church of Wayne, Pa., the congregation resolved to pay him "a salary or honorarium" of \$2,000 per year, with no pastoral duties or authority. The Tax Court held this amount to be taxable income.

Decision: The higher court reversed. It said that the circumstances here clearly proved an intent to make a gift, rather than a payment for services, despite the words used in the resolution.

[*SCHALL v. COMMISSIONER OF INTERNAL REVENUE U.S. CT. APP., 5th, 174 F 2d 893 (1949).*]

The AFRICAN:

What He Wants What He Needs
What We Are Doing

By EUGENE L. SMITH

AFRICA MADE three major impressions on me during my recent visit. First, I was struck by its vitality. Africa has enormous expansion space. It possesses one of the most favorable ratios of population to natural resources of any place in the world. When those resources begin to be used, Africa will move into a place in history which few Caucasians are emotionally ready to accept. Many white people still tend to look on Africa with a rather condescending sense of superiority. History will have its own comment to make upon this unfair attitude.

Whatever the European does in Africa, the African will re-make in his own pattern. The Church in Africa will be a distinctively African Church. Our service to that Church increasingly will have to be given on its terms instead of on our own.

Second, there is the air of uncertainty. The African wants freedom. He does not want freedom as an empty shell. The shell is empty unless he has adequately trained leadership. He knows this. He is desperately searching for educational opportunities. Radio Moscow broadcasts daily in almost every major African language that any African student can have a full scholarship for Friendship University. Most of these students would greatly prefer to come to the United States, but they are determined to get education somewhere.

Because of the Bishop's Appeal for Africa, because of the generous offering of scholarships by Methodist Colleges and Universities—especially Morningside College which is taking 20—and because of the special work of the Board of Education, 37 African students are enrolled in our schools this fall.

Africa is uncertain about communism. The African hears continually skillful

broadcasts from Radio Moscow and Radio Peking, in his own language. He hears very little of the Voice of America. He largely distrusts the broadcasts that come from colonial governments. He distrusts communism, but on many subjects he hears only the communist side. He knows America is in a cold war, and therefore he tends to discount what Americans say about their enemy in that war. Only Africans can really convince Africans in this regard. Will we have enough of these Africans, well trained, soon enough?

Nationhood has come to many African states. The essential symbol of a national capital is an airport. The airplane means that no nation is now independent. We are too close to each other, too interdependent. The African has to hammer out his nationhood in a world where the outside pressures are so great he can never be independent. Will these outside pressures rob him even of the semblance of freedom in his new nationhood?

THIS UNCERTAINTY of Africa exists in almost every village, certainly in every city. The old customs are disintegrating. Adequate new customs have not yet developed. Insecurity increases. The African passionately feels he has a right to (1) political freedom, (2) economic opportunity, and (3) personal respect. He finds often that achievement of the first means a loss of the second. He is willing to fight for all of them—but finds sometimes that fighting for one means forfeiting another. He is determined to move into a better life, but is not sure in what direction he will find it.

Third, I am impressed with Africa's creativity. In some places there is today a tendency to idealize what the French call "le personnalite Africaine." This tendency is as foolish as an earlier attitude of scorn for African abilities. Nevertheless, one does have an increasing sense that the African has a distinctive contribution to make to the world's understanding of Christ. The elements of it one can only now guess. One element may be a quality of personal loyalty. The

On a continent that is vital, uncertain, and creative, Methodism struggles to serve a people rapidly emerging from darkness.

loyalty of Africans to Livingstone was of magnificent quality. Another is an openness to people which is deeply appealing. At a recent consultation in Africa, Asian representatives were surprised there could be such open frankness in discussion within a world fellowship. Certainly an artform in which part of that contribution will be made will be in the use of rhythm, where the African has a marvelous gift.

Now, let me discuss Methodism's situation as I found it. I have met no Christians anywhere to whom the Gospel is so vividly and exclusively the difference between light and darkness as to the Methodists in Johannesburg. If they speak of the things that encourage them they speak of the Grace of our Lord Jesus Christ, where many of us would speak of politics, or patterns of organization, or other secular topics.

In Mozambique, Roman Catholic pressure against Protestants is increasing. Before 1957 it was sporadic; since then it has been steadily worsening. The Roman Cardinal has called for the expulsion from the colony of all "Muslims, Communists, and Protestants." Freedom of missionaries to visit Methodist congregations has been restricted. Now, even African district superintendents are not allowed to travel to some places in their own districts. Since 1940 we have had official permission to have a Methodist church in the town of Inhambane. However, the police will not allow the African pastor who lives there to conduct any public service or even to make pastoral calls upon his people.

The Methodist hospital at Chicuque is an excellent, small institution. For years we have had money to build a desperately needed waiting room, so ill patients would not have to wait in the burning sun or tropical rain. The Government has steadily refused to grant permission for the building.

In many ways the Roman Catholic dominated government increasingly restricts the services Methodism is allowed to give. What the Portuguese do is to cut the dog's tail off, just a little bit at a

time. Each time the dog howls, then the tail heals and they cut off another slice. To maintain morale under such constant, callous, harassment is not an easy thing to do.

The church in Mozambique is very close to New Testament conditions—both in outward pressures and in inner spiritual warmth.

In Angola, the Portuguese have spared no effort to subdue the African rebellion. It is reported that probably one fourth of the male members of The Methodist Church have been killed. The percentage of loss in the African clergy may be even higher. The devotion and effectiveness of the continuing missionary and African

witness in a place of great peril is one of the heroic stories of our time.

Methodism in Southern Rhodesia is gifted with exceptionally competent leadership, both clerical and lay. The educational and salary levels of some of the African school men compare well with those of missionaries. Here is an articulate church, passionately concerned for effective Christian witness in the areas of political and economic justice. This church is tragically handicapped with a low level of stewardship. Pastoral support is tragically inadequate.

Methodism in the Congo faces two radically different situations. The Central Congo Conference, in the Kasai,

exists under the Gizenga regime of Stanleyville. All missionaries have been forced to leave. Apparently, the church is about the only agency in the region that has continued effectively to function. Leaders of the church have been in and out of prison. Yet services and schools continue—though the hospitals cannot serve for lack of medical personnel. The amazing revival of the Lodia-Lomela region spreads. John Wesley Shungu wrote very recently, "We had heard before much about the cross. Now the church is taking the responsibility for the cross. Thus it finds its own life."

The Southern Congo Conference is in Katanga. Amid acute uncertainties because of the unpredictable political situation, the church has strengthened its program. Missionaries evacuated from the Kasai have added their services. Africans have responded eagerly to the added responsibilities independence means. Methodism has trained many of the ablest leaders in the two strongest tribes of Katanga—the Lunda and the Baluba. The church is one of the few agencies effectively transcending tribal lines, and its witness is a major influence in the life of the nation.

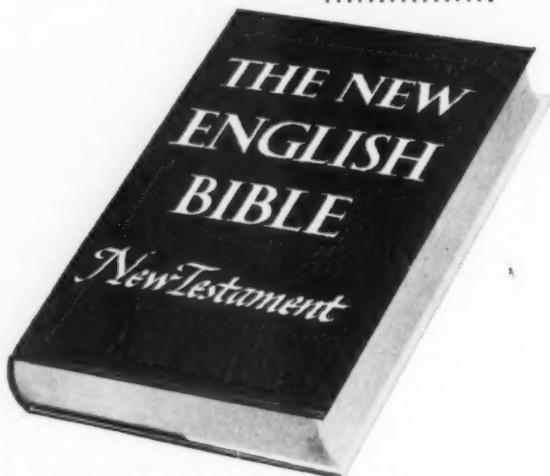
Liberian Methodism is in the throes of a remarkable advance movement, led by the laymen of the Church, and marked by a distinctively high calibre of young men who are entering the ordained ministry.

The Methodist Church in North Africa has come through years of warfare with a strangely heightened sense of mission. The steady witness of Christian congregations during these long, long months of weary danger has placed it in a position for increasingly effective and helpful service to the Arab and Kabyle peoples.

Vast problems confront the church in Africa. It has been based mainly in villages. Now Africa is being urbanized with bewildering speed. Vigorous new forms of ministry are going to be required for these burgeoning cities. Because political activity seems the best hope for achieving the independence and recognition the African passionately demands, many of the ablest young Africans are entering that field. The ability of the Church effectively to command the respect and loyalty of its rapidly emerging national leadership is one of the fateful questions of Africa's future.

Mathew Wakatama said to us at the recent Methodist Consultation in Elisabethville, "The African desires independence. However, he does not want independence as an empty shell. Whether the shell is full or empty depends upon the trained African leadership that is available." The priceless opportunity American Methodists face in Africa is the chance to contribute, through prayer and through gifts, to the making of Christian leadership for a free Africa.

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Books of interest to pastors

The Spirit of Protestantism, by Robert McAfee Brown. Oxford University Press, 264 pp., \$4.50.

Reviewer: F. THOMAS TROTTER is dean at Southern California School of Theology, Claremont, Calif.

Robert McAfee Brown, Auburn Professor of Systematic Theology at Union Theological Seminary, is one of Protestantism's most articulate spokesmen. He has been involved in the increasingly useful discussion with Roman Catholic theologians. With Gustave Weigel, S. J., Brown co-authored *An American Dialogue* (Doubleday, \$95), a refreshingly frank and hopeful exchange of views between Christian communities. He brings to such discussion an irenic spirit and a rare sense of humor. Add these traits to his obvious gifts as a theologian and we have a man capable of the apologetic tasks to which he has set himself.

This book is an important event for Protestant Christians. It consciously seeks to do for our community what Karl Adam's *Spirit of Catholicism* has so admirably done for Roman Catholics. Its purpose is to give Protestants a fresh and concise statement about the distinctive thrusts of their tradition. More broadly, it is also designed to be useful to Roman Catholics who want to learn more about Protestant style. As in any good apologetic work, it clarifies the self-understanding of the community from which it comes as well as the misunderstanding of the community to which it is addressed. *The Spirit of Protestantism* will have a long and useful life in both communities of the divided church.

One of the striking features of this book is the author's systematic treatment of many misunderstandings about the nature of Protestantism. Pastors will find this a useful aid in correcting many false images, some of which are thoughtlessly perpetuated by the clergy themselves. Brown treats four false images: "protest against," "diluted Catholicism," "believing certain things," and "the right of private judgment." He correctly indicates the truth in these notions, but puts the idea back into proper focus.

While it is difficult to single out any one section of the book for special note, it must be said that Part Two: *Central Protestant Affirmations* is an exceptionally fine summary statement of the Protes-

tant view of the Christian revelation. Brown deals with these themes: the centrality of grace, the authority of Scripture, the sovereignty of God, the priesthood of all believers, the calling of Christian men, loving God with the mind, the worship of God, and the Sacraments. This section as a unit is a manageable and brief systematic theology, written in a style that will be exciting for laymen and clergy.

In Part Three the author deals with *Ongoing Protestant Concerns*, such as the Catholic-Protestant conversation, the ecumenical movement, and the new interest in Protestantism and culture.

Brown's humor, theological insight, and balanced perspective are all apparent in the following paragraph taken from the book:

If there is any sure proof of the patience of God, it is in the fact that he has endured the varieties of Protestantism for four centuries. If there is any sure sign of the humility of God, it is in the fact that he has been willing to make use of the feeble instrument of organized Protestantism. If there is any sure indication of the power of God, it is in the fact that through the Protestant churches Jesus Christ has become a reality in countless lives. If there is any sure pointer to the compassion of God, it is in the fact that he deigns to make use of the humblest offerings of his divided flock.

A Catholic Primer on the Ecumenical Movement, by Gustave Weigel. The Newman Press, 79 pp., \$95.

Reviewer: CLIFFORD W. EDWARDS is a member of the Michigan Conference and at present is studying at Garrett Biblical Institute in Evanston, Ill.

Occasionally a book becomes even more timely some few years later than it was at first publication; this I believe is the case with this little paperback by the Roman Catholic professor of Ecclesiology at Woodstock College.

With the Third Assembly of the World Council of Churches at New Delhi approaching, Professor Weigel provides a compact history of the ecumenical movement which will illuminate the new chapter about to be written in ecumenical history. Further, in the light of Roman Catholic reactions to the World Council, and Pope John's own plans for an ecumenical council, the

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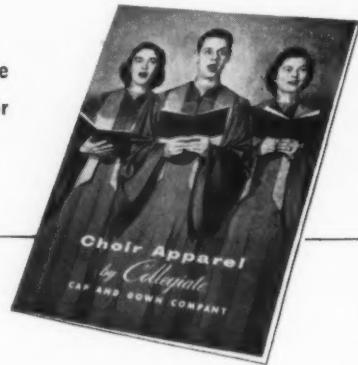
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Protestant churchman needs a deep look into the basic attitudes of Rome toward the World Council, and should gain honest though disturbing insights into the legal ecclesiastical outlook within which Professor Weigel feels obliged to write.

It is especially noteworthy that Professor Weigel labels the ecumenical movement evidenced in the World Council of Churches "undoubtedly the most striking ecclesiastical event since the 16th century Reformation." He goes on to make it quite clear that Roman Catholics cannot officially participate in the World Council, and can count it good only insofar as it leads Protestants to recognize their error and return directly to the Roman Catholic fold. He further makes it clear that prayers for unity shared by Protestants and Roman Catholics can have but one meaning for the Roman Catholic; they are prayers for the Protestants' return to the one true Church, the Church of Rome.

Here is an opportunity for pastors and laymen, hard pressed for reading time, to "kill two birds with one stone," to read an accurate and exciting history of the ecumenical movement, and to enter and struggle with the world of thought and ecclesiastical frame of reference which are "givens" for Roman Catholic churchmen. This book is at once informative, honest, disturbing, and challenging, leading one to rethink his own beliefs concerning the Church and test his hope for its eventual unity.

The Bible, Religion, and the Public Schools, by Donald E. Boles. Iowa State University Press, 308 pp., \$4.95.

Reviewer: J. C. MONTGOMERY, JR., is pastor of the First Methodist Church, Sikeston, Mo.

Bible reading and other religious practices in the public schools are judged by Professor Boles as being among "the most persistent problems of American constitutional history." Our tradition of religious liberty, the concept of the separation of church and state as developed from the First Amendment, and the variety and multiplicity of state provisions and related court cases have not resolved but rather complicated the issue of religious exercises and instruction in tax-supported schools. Are these programs undemocratic and unconstitutional? If Bible reading is permissible, what version(s) can be used? What about "released time," "dismissed time," baccalaureate services, and even prayer at the opening of the school day? This book surveys the present legal status of each of these practices in the various states as well as the historical background.

Professor Boles' study is timely in view of the recent events: the federal aid to education debate, religion in the 1960 campaign, the continuing charge that the public schools grow increasingly secular,

and widespread literary discussion on American pluralism in religion. Since in many localities the minister enjoys an influential friendship with community and educational leaders, it should ground his personal convictions about these questions on the facts of their historical, legal, and judicial development. Thus this detailed study by an associate professor of government at Iowa State University deserves to be added to the minister's library as companion to related studies by Stokes, Bates, Bainton, and others.

The author vividly describes both issues and events in the well-known Mc-

Collum, Schempp, and Zorach cases as well as numerous others. He also includes pronouncements of various denominations, individual religious leaders and educational authorities. The organization of the book adds to the value of the content. Helpful summaries, extensive notes, a table of court cases, and an excellent index add to the usefulness of the study. Professor Boles makes no secret of his own feeling against Bible reading and other religious practices in the public schools, but he treats both viewpoints with scrupulous fairness, and his good humored and tolerant comments leaven the strong and sometimes dog-

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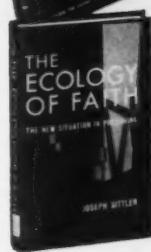
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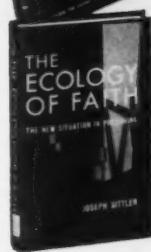
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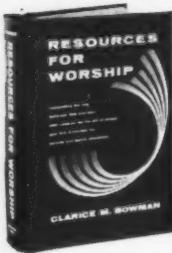
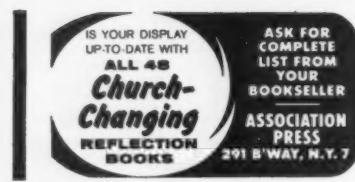
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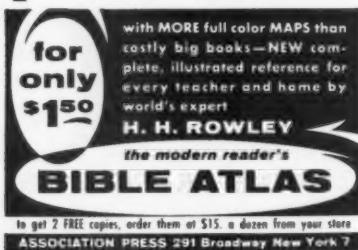


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matic arguments quoted from all factions.

To be sure, his informative survey does not answer the complicated questions streaming from our American concept of Church-State separation as applied to such school practices, but his book does provide both information and ready reference material for all who would deepen their understanding of this persistent problem.

War and the Christian Conscience, by Paul Ramsey. Duke University Press, 331 pp., \$6.

Reviewer: JOHN M. SWOMLEY, JR., is professor of social ethics and philosophy at St. Paul School of Theology, Methodist, Kansas City, Mo.

Paul Ramsey's argument can be summarized in four ideas: 1) War is essential to political life; 2) Christians would be irresponsible if they didn't support war; 3) Christian love forbids the intentional, indiscriminate killing of non-combatants, but requires the use of any amount of violence needed to repel enemy armed forces; 4) limited war, using nuclear or conventional weapons, is the modern version of the medieval just war.

The author argues against total nuclear war. But in a deeper sense he seeks to justify the continuation of the war system. "War must be made morally possible." Because it "is an eschatological vision and not an event in time—on which men beat their swords into plows and their spears into pruning hooks—the nations will need some 'alternative to peace.'" He thus dismisses total universal disarmament and world government as being as utopian as the kingdom of God. Yet he offers no evidence that war, a man-made institution, cannot be abandoned by man.

He also insists that war is inevitable. "One can only conclude that the prevention of war is based on an unhistorical expectation of the cessation of change; it is a naturalization of the kingdom of God to the dimension of time." This unhistorically equates war with change and identifies the absence of war with the Kingdom.

Since war is both permanent and inevitable, there must be a Christian rationale for it. Three specious grounds are used to justify war. First, he asserts that nations "are creatures of God." This falsely identifies a specific political unit, the modern armed nation, with Paul's concept of civil authority being ordained of God. He believes that both sides may engage in just (justifiable) war since each may feel the principle of order is at stake. The present international anarchy of rival armed states is therefore justified in the name of order. So also may Christians in the name of Christ justifiably kill each other at the behest of their governments.

Second, Ramsey states that love of neighbor means "that preferential decisions among one's neighbors may and can and must be made." Which neighbors are to be destroyed is to be determined by national policy, however, not by Christian love.

Third, having dismissed both disarmament and New Testament pacifism, he presents the Christian with only two choices: indiscriminate killing of non-combatants, or the killing of combatants in order to repel injury to the nation. Limited killing fits the traditional just war theory of Augustine and Aquinas, and hence is Christian.

Ramsey's style is ponderous, his method is that of the medieval Roman Catholic scholastics. The result is a kind of casuistry which permits the unintended but foreseen killing of non-combatants who are incidental to military targets. Since so many missile bases are located near large cities, his argument that these but not cities are permissible targets is largely academic.

The tragedy of this book is not the naïveté that war can be fought by rules on a lower level of technology than society has now developed, but that the Gospel of Jesus Christ can be so twisted as to serve national policy.

briefly noted

Forgiveness and Hope, by Rachel Henderlite. John Knox Press, 127 pp., \$2.75.

Concerned that secular philosophies are behind much modern Christian education, Miss Henderlite presents a biblical view of history as a basis for the Church's teaching effort. The author is on the staff of the Presbyterian (U.S.) Board of Christian Education.

The History of Texas Methodism, by Olin W. Nail. Capital Printing Co., \$5.

The history of Methodism in the Lone Star state from the turn of the century to the present.

The Diary of Søren Kierkegaard, edited by Peter P. Rohde. Philosophical Library, 253 pp., \$4.75.

Significant themes and periods in his life are illuminated by excerpts from Kierkegaard's own personal diary. Good parallel reading for his more strenuous material.

The Ministry and Mental Health, edited by Hans Hofmann. Association Press, 251 pp., \$5.

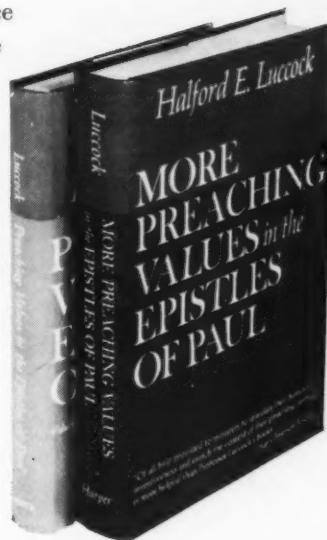
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ADVOCATE

Special Report

Methodism Builds in Africa

WHILE FREEDOM confers many precious gifts, few can be traded for cash and used to erase poverty," commented Dr. George H. Kimble, author of the Fund for the Republic's massive survey *Tropical Africa*.

While sympathetic to Africans' aspiration to run their own economic system, he saw the flight of foreign capital and skills as a setback to many leaders who expected with independence a chance to live in the style of their former masters. However, neither the discarded governments nor private investors, he said, wished to risk money in countries whose rulers are unskilled in handling large enterprises.

Dr. Melville J. Herskovits, director of African studies at Methodist-related Northwestern University, holds a somewhat different view. In a recent statement to the *CHRISTIAN ADVOCATE*, he said:

"The Africans are perfectly capable of developing their own economies, whether they be Western-style capitalist or something which we could categorize in the U.S. as socialist in the sense that it would be government-dominated. Many African nations . . . are aggressively seeking to attract foreign capital, and there is every reason to believe that it would be respected and that the threat of possible nationalization is remote."

Prospects of satisfactory returns from African investment seem good, Dr. Herskovits stated, particularly in nations where natural resources are plentiful.

From either point of view, more and more churchmen are viewing Africa in an economic as well as a religious context, in which the very existence of Christianity there may be at stake.

Africans must not be asked to duplicate everything in the Western world, warned the Rev. Emerson W. Smith, director of economic life for the Methodist Board of Christian Social Concerns. Recently returned from a 31,000-mile tour of Africa, he urged, besides education, better use of mass media and more lay education for Africa. Islam and communism, he said, are hard at work there "while we are lagging . . . and our opportunity to help will be gone in five years."

Methodist Bishop Ralph E. Dodge, of Lourenço Marques Area, has cited the Africans' "fantastic" interest in politics, and revealed that much African money, needed for support of the Christian ministry, is going instead into the various nationalist movements.

The role of Methodism in helping the African to take his economic destiny in hand has taken different forms. Almost unwittingly, like other denominations, it helped feed nationalist movements, simply by being there. Millions who had turned to the church learned to read and write, thereby discovering that a better life is possible and demanding the chance to find it. As for the missionaries,

Bishop Richard C. Raines, president of the Board of Missions, says they are the only bond that can hold the new nations together.

As a step to offering Africans higher education, the Methodist Board of Missions has a crash program to send promising students to the U.S. Its leaders, and African Methodist leaders, are using \$420,000 set aside from the \$1,226,439 received in the Bishops Appeal for Africa, together with scholarships offered by 35 schools, most of them Methodist-related. (The Board is distributing 70 per cent of the money collected in the appeal, MCOR the remainder for direct relief needs.) Some of the students' expense will come from individuals and churches. The Woman's Division is taking care of 10 women students.

One beneficiary of the portion distributed by the Board of Missions is the new Congo Polytechnic Institute to be built in Elisabethville. The Institute was in the planning stage in 1960 when the storm in the Congo broke. While interdenominational and international in scope, it has Methodists in key posts in finance, personnel, and administration. Its budget calls for \$28.5 million in five years, and is expected to furnish Africans with basic skills. One of the three summer schools had 250 students.

Its U.S. sponsor, the Agricultural Aids Foundation of the Southern California-Arizona Annual Conference, has sent \$729,000 in material, including 143 tractors, to various parts of Africa, and \$121,218 in material from 107 churches in the conference.

Besides taking the edge off the hunger of millions through MCOR and Church World Service, U.S. churches, individuals and conferences have made substantial gifts. Methodist colleges and universities have started special studies or programs on Africa.

Northwestern University's African program is helping to direct long-range economic planning for Liberia, at that country's request. Also, at the request of the U.S. Senate Committee on Foreign Relations, Dr. Herskovits made a study of U.S. foreign policy in Africa, capped with a 15-point program of future policy choices. They are being implemented by the Department of State.

With some of the world's leading Africanists and a large collection and library, Northwestern is considered one of the world's leading centers on Africa. To its quarters near the campus at Evanston, Ill., come most of its important political and cultural leaders on tour of the U.S. The program has been enriched with a \$1.3 million Ford Foundation grant. Projected plans include: a new social science research center, expanded training of teachers and researchers, support of graduate and faculty research, bringing African and other professors from abroad, and publishing more books on Africa.

NEWS and trends

Orthodoxy Closes Ranks at Conference in Rhodes

Some 12 centuries of isolation among 12 major Eastern Orthodox churches was ended, observers declared, with the recent Pan-Orthodox conference held on the Island of Rhodes.

It confirmed the primacy of Athenagoras, "first among equals" and Ecumenical Patriarch of Istanbul, and compromised many differences between churches of the communist and non-communist world.

Some had predicted the conference would fail because of such differences.

Proposals adopted call for discussion of Orthodoxy and Christian unity in areas of rapid social change, co-operation in applying Christian ideals of peace, brotherhood, and love, and of orthodoxy and racial discrimination.

After hearing a message from the Archbishop of Canterbury, the conference agreed to renew theological talks with the Church of England, interrupted in 1931.

Christian unity and peace were stressed in a message to the estimated 180 million faithful in the world, in the name of 65 prelates and theologians in the 12 churches. Read in Greek and Russian, it said that Orthodoxy is fully conscious of its responsibility and duty toward "present day problems of our believers and of all humanity."

It saluted "our brothers in the West . . . having in mind the fulfilling of the commandment of our Lord that 'ye may be one'. For this our church has never ceased to pray."

Bishop Justin Moisescu, head of the Romanian delegation, stressed that "people of different churches should be considered one in Christ."

There were unity talks with the Armenian Apostolic Church, Coptic Churches of Egypt and Ethiopia, the Jacobite Church of Syria, and the Church of St. Thomas of Malabar in India.

Bishop Nikodim, head of the Russian delegation, said the times are characterized by the spirit of Christian unity and co-operation. He charged, however, that tendencies of the Orthodox Church to contribute to unity are sometimes exploited by certain non-Orthodox representatives, particularly those residing in the Vatican.

This was being done, he said, to "create a unique union under a pseudo-Christian cloak for ideological participa-



RNS photo

Artist's conception of Christian pavilion to be built for Seattle World's Fair.

tion in the struggle against peoples of countries on the road of reconstructing their life on new just principles."

There were a number of Roman Catholic theologians at the Rhodes meeting, but not as official observers. They reportedly had talks with a number of the delegates.

WDCS Votes Support for Congo Education

A \$2 million, 5-year program related to the new Congo Polytechnical Institute (see p. 23, September 29) was launched by the Woman's Division of Christian Service.

It will allocate \$100,000 now, with further provision of up to \$1 million, for homemaking courses at the school, said Mrs. W. H. McCallum of Detroit, Department of Foreign Work chairman. Home life centers will be set up throughout the Congo.

The remaining cost will be sought from other Methodist boards and agencies. After two trips to the Congo, Dr. Flemmie Kittrell of Howard University developed the program and budget.

The CPI, whose 5-year budget calls for \$28.5 million, now has courses in agriculture, home economics, and pre-university training.

The WDCS also voted a \$500,000 non-interest loan for the proposed \$2 million Christian center near the UN (see p. 24, September 28). Mrs. J. Fount Tillman, division president, said it would symbolize greatly expanded efforts of the WDCS to strengthen world peace. The present UN office, which it shares with the Board of Christian Social Concerns, has four rooms in the Carnegie Endowment Center.

Alaska Methodist University at Anchorage was appropriated \$10,000 by the division for the school year, and was

officially put on the list of institutions to which Methodist women can give. With the two actions, AMU becomes a project of the Board of Missions' entire home missions program.

Methodists Assist With World's Fair Pavilion

Seattle Area Methodists are joining Pacific Northwest Christians of 19 denominations and 15 religious groups in a drive to erect a Christian Witness pavilion at the Seattle World's Fair.

The fair, called Century 21, is set for April 21-October 21, 1962, and based on five "worlds," *Science, Century 21, Commerce and Industry, Fine Arts, and Entertainment*. With the pavilion, the world of *Faith* will be added.

High Gothic arches will rise above the building, with a three-pronged witness of inspiration, worship, and service. A chapel and child care center will be included.

Nearly a dozen Methodist leaders have been in on the project. "In a fair built around science and modern materialism, we simply have to make a strong witness to our faith in God," explained the Rev. Reah Dougherty of Woodland Park Methodist Church, Seattle.

Bishop Everett W. Palmer has praised the project, and recently wrote every pastor, estimating that at least 5 million persons would use the building, and urging financial support. He cited the fair as a means of evangelism.

A *Methodist Week* will soon be chosen, as each participating group has been offered time to highlight its activities.

Counting the Methodists

A grand total of 10,018,039 in U.S. Methodist membership for 1961 has been given by the Rev. Frank E. Shuler, Jr., director of research and statistics.

This includes Cuba and Puerto Rico, but not the 28,254 ministers. Shuler's statement, based on the annual conference reports, also revealed a figure of 1,663,367 preparatory members.

Church school membership, in which there has been a general decrease, was given at 6,874,751, with 3,701,415 as average attendance.

There were 9 more chartered Methodist Men clubs but 6,188 fewer members; while WSCS membership was 1,770,470, with decrease of 21,688 members.



Piggott

The Rev. Sidney C. Smith of Asbury Church, Sacramento, Calif., did not let a recent fire stop his sermon, but simply moved the service into the yard while firemen swarmed around and fought the blaze. Damage totaled about \$5,000, the minister reported.

Grand total of all giving was \$549,517,172, gain of \$10,011,293 over last year.

In the fiscal year Methodists raised more than \$28 million in building campaigns led by the 25-man professional fundraising staff of the Board of Missions.

This was \$1.43 million more than the year before, said Dr. Alton E. Lowe, director of finance and field service in the national missions office at Philadelphia. Mainly for local churches, 304 campaigns were held in 51 conferences in 33 states.

In 29 years, some \$216 million has been raised, Dr. Lowe stated.

Void Publishing House Tax

A 1961 assessment of \$1,674,600 on Methodist Publishing House properties in Nashville has been voided by the Tennessee Board of Equalization.

Clarification made by MPH of its non-religious activities revealed its income from such activities as only incidental to its operations and therefore should make the entire properties tax exempt, the board said in reversing a previous decision.

Last year it cut in half a \$1,546,300 assessment for 1960, and \$1,388,100 from 1959. Appeal on both is pending in the Davidson County chancery court.

2 Unique Services Held in Michigan, Illinois, Churches

Methodist Bishop Marshall Reed of Michigan Area recently had the unusual experience of baptizing and receiving into church membership his first school teacher.

Charles Schultis and his wife of Onsted, Mich., joined the Springville Church, of which Charles Kishbaugh, Jr., is pastor. The bishop noted that it was 63 years ago that week that Mr. Schultis had opened the door to his educational career.



J. Otis Young, Methodist Publishing House associate publisher, at right, presents to Dr. Alf Lier, president of the Methodist seminary in Göteborg, Sweden, Abingdon Press books which had been displayed at the World Methodist Conference in Oslo.

In another unique service, in Wesley Church, Aurora, Ill., father and son were honored for completing 50 years each in the ministry.

Receiving their local preachers' license on the same day in 1910, were the Rev. Charles H. Draper, now the oldest Rock River Conference member in point of service, and his father, the Rev. George B. Draper, 88 and now retired.

Both began their ministry in the Missouri Conference. Charles, who is pastor at the Aurora church, served in New England for a time, and both transferred to Rock River.

Hits Crackdown on EKID

Any attempt to split Germany's churches in connection with the current border-closing measures would be "arrant interference" by the state in the internal life of the Christian Church, states Dr. Franklin Clark Fry of New York.

He is president of the Lutheran World Federation and president of the United Lutheran Church in America.

Any cutting off of East German churches from the rest of the EKID (Evangelical) or VELKD (United Evangelical Lutheran) churches, he said, would deserve both resistance and condemnation. (See *Special Report*, May 25.)

Communist authorities already have taken drastic steps, recently forbidding any EKID Council meetings in East Berlin or East German churchmen going to West Berlin for meetings; and preventing Dr. Kurt Scharf, new EKID chairman, from re-entering East Berlin, which is his home.

The latter move was seen as the most serious blow and was denounced by the EKID Council, which claimed the right to carry on its work as guaranteed by East Germany's constitution. Scharf had been elected to head the council in part because he lived in East Berlin and had access to the rest of East Germany. His

predecessor, Bishop Otto Dibelius, could go to East Berlin but no farther.

Protest of Dr. Scharf's expulsion and of what it called a slander campaign against him have been made by 11 leading Protestant theologians of Europe. Among those signing a declaration were Dr. Karl Barth of Switzerland, a Swedish bishop, a Danish churchman, the World Council of Churches permanent commissioner in Germany, a former president of the EKID, a member of the Berlin Church Academy, and a pastor in France's Reformed Church.

"Whoever disgraces this upright man does damage not only to the Church but to the whole German people in East and West," they said.

Scores War Preparation

Fallout shelters tend to provide a false sense of security, said a recent North Central Jurisdiction briefing on Christian Social Concerns, and they tend to encourage some people to think of nuclear war as inevitable and justifiable.

The meeting, held in Minneapolis, approved a statement challenging the adequacy of fallout shelters in case of nuclear attack. It called on the Council of Bishops to adopt a priority program for peace as the Church's most pressing concern, urged support of the UN and the President's request for universal and controlled disarmament, and support of enlarged foreign aid, student exchange, and

dates of interest

NOVEMBER 15-17—South Central Jurisdiction Regional UN Seminar, New York, N.Y.

NOVEMBER 17-18—Board of Christian Social Concerns Seminar on Mental Health, Boston University.

NOVEMBER 17-18—International Missionary Council Meeting, New Delhi, India.

NOVEMBER 18-DECEMBER 5—World Council of Churches Third Assembly, New Delhi, India.

NOVEMBER 19-21—National Council of Churches Committee on Co-operation in Latin America, Fall Study Conference, Buck Hill Falls, Pa.

NOVEMBER 27-28—Co-ordinating Council, St. Louis, Mo.

NOVEMBER 27-DECEMBER 1—Board of Education Curriculum Committee, Nashville, Tenn.

NOVEMBER 29—NCC Commission on Social Issues and Policies in Health and Welfare, New York, N.Y.

similar types of development programs.

The Rev. Emerson Smith of the General Board of Christian Social Concerns criticized press, radio, and TV for "posing only two alternatives—suicide or surrender" in the world crisis. Neither is honorable or Christian, he said.

He called for recruitment of 100 Methodists from each annual conference to pray, witness, work for, and support the proposed top priority program.

Mr. Smith warned of the danger of U.S. military leaders taking over the nation's civilian economy. He said that some are seeking a "preventive war" and advocating that "we ought to drop the bombs before somebody else does."

Conference 125 Years Old

A pageant, *The Singing Years*, and issuing of a book *The Methodist Trail in New Jersey*, marked the 125th anniversary session of New Jersey Annual Conference. It was held in First Church, Ocean City.

One report given said that church membership is up 1,946, and church school up 6,090 over 1960. The \$2.1 million Methodist Dollars for Christ campaign was over-subscribed by \$250,000.

The conference voted against Amendment XII to the Methodist Constitution.

people

DR. EVERETTE WALKER, staff member of the General Board of Education—has become dean at Illinois Wesleyan University at Bloomington.

THE REV. SHELDON L. RAHN, Methodist minister and associate director of the Federation of Protestant Social Wel-

fare Agencies in New York City—named executive director of the National Council of Churches' Department of Social Welfare.

THE REV. ARTHUR HOPKINSON, JR., World War II chaplain and former minister to Methodist students at Syracuse University—joins the staff of the Methodist Commission on Chaplains.

DR. HERBERT S. SOUTHGATE, pastor of the Annandale, Va., Methodist church—named to a new post as director of church relations for Protestants and Other Americans United for Separation of Church and State.

EDWIN H. MAYNARD, editor of *Methodist Story* and president of the Associated Church Press—is on a 14-week tour of 15 countries in the Orient and will cover the Third Assembly World Council of Churches in New Delhi.

THE REV. D. COYD TAGGART, administrator of Methodist Youthville at Newton, Kans.—made a staff member of the Board of Hospitals and Homes in education and advancement of health and welfare services.

THE REV. W. F. APPLEBY, pastor of the Guntown-Saltillo charge in Mississippi—appointed to the state advisory committee of the Farmers Home Administration.

HARLAN E. LANCE, director of the Methodist transportation office, Chicago—elected vice president of the Interchurch Transportation Council, representing 33 Protestant, Roman Catholic, and Jewish bodies.

IMPROVING YOUR CHURCH

Equipment that helps make space more useable, and reduces labor time is

Two Work-Easers for the Busy Church

sure to be welcomed in the busy, growing church. Two such pieces of equipment are the "piggy-back" storage table, and the "table-hop."

The first is a standard-size portable folding table with a built-in storage rack. When the table is folded, 12 regular folding chairs may be stored against its sides.

This means the entire chairs-and-table unit can be easily moved in or out of storage together and wheeled quickly where needed, *Item 61Ka*.

Another useful device is the "table-hop," a steel caddy that one man can use for moving banquet tables, choral risers, or heavy stage sections easily without strain. The table legs (or suitable edge of other equipment) set into the grooved portion of the caddy. One man can then balance the load and wheel the equipment to its desired position. Rubber



Mr. Rahn



Mr. Anderson

ANNE TURNER, former teacher in South Carolina public schools—appointed director of the news service at Methodist-related Columbia College.

THE REV. JOSEPH W. NEALE, recent graduate of Wesley Theological Seminary in Washington, D.C.—named foreign student adviser at Methodist-related American University.

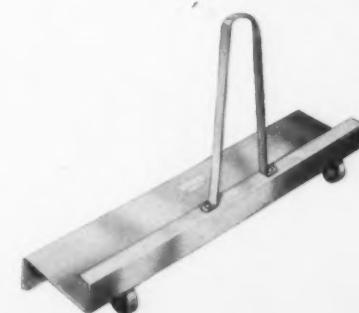
THE REV. CLIFFORD P. ALBERTSON of First Church in Cornwall, N.Y. and district missionary secretary—named circulation manager of *World Outlook*.

THE REV. GERALD B. SMITH, editor of the Minnesota TOGETHER Area News Edition and religion editor of the St. Paul, Minn. Pioneer Press and Dispatch—has assumed the post of director of public relations for the Christian and Missionary Alliance, in New York.

THE REV. HAMPTON W. ANDERSON, a superintendent in Oklahoma Indian Mission Conference and former president of Oklahoma's Protestant Indian Council—named associate director of the Department of Field Cultivation in the Board of Missions.

casters save floors, make rotating, pushing, pulling, easy. *Item 61Kb*.

For more information about these items write, giving Item No., to Improving Your Church, CHRISTIAN ADVOCATE, 740 Rush St., Chicago 11, Ill.



REVISION COMMITTEE VOICES CONCERN ON TASK

Never in Methodist history has there been such expectation for a new hymnal.

This grand old book, which must now serve more than 10 million churchgoers, is under revision, subject to General Conference approval. As a vehicle of expression for their worship, prayer, and inspiration, it calls for higher standards. Part of the quest is to reflect modern-day America and its music, and still retain the flavor of early Methodism, which drew its music from folk tunes as well as the old masters.

Because the hymnal has literally grown with the Church, it is already a precious repository of Methodist-Americanica.

Prodigious research and many sources across the Church are being utilized by the 29-member revision committee headed by Bishop Edwin E. Voigt of Springfield, Ill.

(An article, interpreting factors that will influence the committee, and results of a questionnaire sent to all Methodist ministers, will appear in the November 23 *CHRISTIAN ADVOCATE*.)

At a recent meeting in Chicago, the committee made a statement reflecting the group's concern and appreciation of the task. Portions of it follow:

"Each generation reached backward and forward in the entire field of hymnody to find the hymns they loved which expressed their faith. In recent editions a prominent place was given to the hymns of the frontier . . . that belong to the American church and have become a part of its folk music. A generous place will be given to these songs."

"Our objective is to combine the great hymns of the church universal with the deep insights of the Wesleys and the cherished expressions of our own American heritage, together with the new theological emphasis of our own generation.

"Our time schedules generally conform to the practice of our sister denominations," said the Commission. American churches issue a new hymnal about every 20-30 years, and since World War II nine such denominational editions have appeared, containing significant advances in hymnal production.

"The Methodist Hymnal of 1935 represented three churches. They have become one, and have achieved an amazing unity and wide outreach. This needs to be reflected in our book of praise."

Deeper studies in hymnology have shown errors and alterations in the present hymnal that ought to be corrected, said the commission's statement. A better arrangement of Psalter readings and other *Acts of Praise* has been universally requested.

"The hymnal revision committee is mindful of the great responsibility and opportunity placed upon it by the General Conference of 1960. It is seeking:

- To draw on the great traditions of our spiritual heritage so that the former treasures of faith and truth shall continue to minister to the Church.

- To develop a hymnal of wide enough scope so that it will serve the needs of both private and public worship, suitable for this present age.

- To provide a hymnal which will speak to the oncoming generation who will be its chief users.

"The hymns under consideration are being divided into two general categories:

1. The hymns of Christian experience, which preserve the unique contribution of the Methodist tradition.

2. The hymns of the historical and ecumenical church.

"In line with the latter the aim is to provide for the observance of the Christian year for those who find it meaningful to worship.

"This task is undertaken with a deep sense of responsible stewardship. The various sections of the hymnal will be as extensive as possible without slighting any proper interest of the church. The Commission hopes such a collection of hymns will gain acceptance as being theologically sound, evangelically true, and musically appealing to the Methodist people."

Make Protest on Angola

Six Methodist ministers and several college students staged a four-hour demonstration recently in front of the Portuguese consulate in San Francisco.

They carried signs asking self-determination for Angola's people, protesting "Portuguese atrocities," and handed out hundreds of copies of a Methodist Board of Missions statement. (See p. 24, October 12.)

The ministers are the Rev. Ted McIlvenna, the spokesman, of Hayward, Calif.; and the Revs. R. Vaughn Smith, San Lorenzo; Charles A. Woodworth, Oakland; Booker T. Anderson, Richmond; and William D. Porter and Alfred Dale of the Wesley Foundations at Berkeley and San Francisco.

In a conference with Antonio S. Bettencourt, Portugal's vice-consul, they got no information on the fate of four Methodist missionaries arrested by the secret police in Angola, and still missing. They are the Revs. Wendell Golden of Rockford, Ill.; Marion Way, Jr., Charleston, S.C.; Fred Brancel, Endeavor, Wisc.; and Edwin LeMaster, Lexington, Ky.

(At press time it was learned from the Board of Missions that the four are being held in Lisbon and are being well treated.)

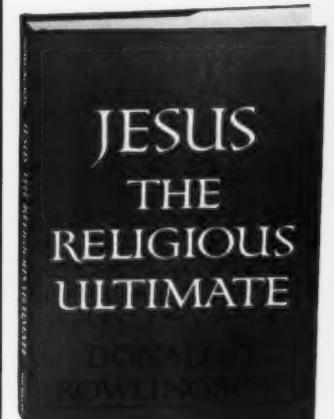
Since March 15, an estimated 1,500 white and 40,000 African Angolans have been killed, including many Methodist African ministers.

For the Adult Discussion Group

Again in quest of the historical Jesus

A new Book by

Donald T. Rowlingson



This book, directed to the layman, is designed to inspire thoughtful discussion. The author's conclusion is that only in the greatest of God's revelations, the transcendence of Jesus, is man offered the salvation he so desperately needs. Therefore, the more discerningly the Christian pictures Jesus in His historical setting, the more obvious becomes His individuality and the more marvellous His transcendence.

To feel this transcendence, for the layman to know it in his own experience, is the *religious ultimate*.

Dr. Rowlingson approaches the Gospels as exciting history revealing Jesus' basic ideas at the moment of their promulgation. His book is a rare accomplishment in that it encourages and elicits the reader's participation in historical interpretation, and makes immediate for him today the transcending events of our religious past.

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